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The Life of
Dr. MARTIN LUTHER

Represented in engravings
by Gustav König.

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To Cordelia
Xmas 1923.
From Aunt Lydia.

THE
LIFE OF LUTHER.

IN FORTY-EIGHT HISTORICAL
ENGRAVINGS.

BY

GUSTAV KOENIG.



ZOLLIKON-ZURICH.
CHRISTIAN BOOK & ART PUB. Co.
CARL HIRSCH A. G.

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I.

Birth of Luther.

Luther was born at Eisleben, the capital of the Counts of Mansfeld, in Thuringia, between eleven and twelve o'clock on the night of the roth of November, 1483. As it was the eve of St. Martin's day he received the name of that saint when he was baptized in the Church of St. Peter the next day. In allusion to this, the artist has placed a picture of St. Martin on the right.

His father, Hans Luther, is kneeling, presenting his new-born child to Gold. Schlüsselburg says he had heard from Luther's relatives that his father would often pray aloud and fervently by the cradle of his boy, that God would grant him His grace, so that, bearing in mind his name (*lauter*, *pure*), he might labor for the propagation of pure doctrine. Although this story may not be authentic, yet agrees well with what we know of Hans Luther's character. He was an honest, straightforward, simple-hearted German peasant, a miner in the Hartz mountains.

In his mother Margaret, Melanchthon says, were the other virtues becoming an honorable matron, and, above all, modesty, the fear of God, and payer; so that other good women looked up to her as a model of virtues.

Among Luther's letters are two long ones, one written to his sick father, in February, 1530, a couple of months before his death, the other in May, 1531, to his mother, on her death bed: both are full of Christian faith and hope and love.

The house in Eisleben in which Luther was born was several times preserved from fire by the pious reverence of the townsfolk, who pulled down the adjoining houses to keep off the flames; but in 1689 all except the groundstory burnt down. It was built up again, however; and the room in which he was said to have been born was turned into a free school for poor orphans.







II.

Luther is taken to school.

“Hans Luther (says Mathesius), having been blessed by our kind and bountiful God in his labors, so that he had two furnaces or smelting ovens at Mansfeld, brought up his baptized son in the fear of God, from the wellearned produce of his mine, and, when the boy came to years of understanding, sent him, with a hearty prayer, to the Latin School, where Martin learnt his Ten Commandments, Child’s Creed, and Lord’s Prayer, diligently and quickly, along with Donatus, the Child’s Grammar, Cisio, Janus, and Christian hymns.”

Nearly half a century afterwards, Luther wrote in a Bible, which he gave to his brother-in-law, “To my dear old friend, Nicolas Omeler, who carried me more than once in his arms, when I was a little child, to and back from school; when neither of us knew that a brother-in-law was carrying a brother-in-law.”

The rod in the schoolmaster’s hand, and the boy crying behind his chair, are significant of the severity which prevailed in the schools of that age. Luther himself says: “I was once beaten at school fifteen times in one forenoon. Every government ought to attend to the differences of character. Children must be punished and flogged; but, nevertheless, one ought to love them, as St. Paul commands the Colossians: *Fathers provoke not your children, lest they be discouraged.*”







III.

Luther, in his school-days, sings before the house of Dame Ursula Cotta, at Eisenach.

Mathesius relates that "when Martin was in his fourteenth year, his father sent him to a school at Magdeburg. There the boy, like the children of many respectable and even wealthy men, went about begging for bread, and cried out his *Panem propter Deum*. That which is to be great must begin by being little: and if children are brought up too tenderly and grandly, it harms them all their life long. The next year he went to the school at Eisenach. Here, also, he sang awhile at doors for his bread, until a godly matron, Cotta by name, took him to her table; because she bore a strong affection to the boy for his singing, and earnest prayers."

In his excellent sermon on the duty of sending children to school, Luther, after quoting those verses from the 113th Psalm, *He raiseth up the poor out of the dust, Ec.*, adds, „They say, and it is the truth, that the Pope himself was a schoolboy. Therefore, despise not the lads who come to your doors, and cry *Panem propter Deum*, and sing the bread-rimes, seeing that the Psalm tells us, you hear great princes and lords singing. I was such a morsel-craver once, and begged bread from door to door, especially at my dear town of Eisenach, although my good father kept me afterwards with all love and honesty at the High School at Erfurt, and, by the sweat of his brow, helped, me to become what I am; yet I was a morsel-craver, and, according to this Psalm, by my pen have come to this, that I would not change now with the Turkish Emperor, so that I should have his riches and lose my knowledge."

In Dame Cotta's house Luther received instructions in music, as is represented in the lower engraving.







IV.

Luther finds a Latin Bible in the University Library at Erfurt.

"In the year 1501 (says Mathesius), the young lad was sent by his parents to the High School at Erfurt. At this University he began to study logic and other scholastic arts with great diligence and earnestness; and although by nature he was a hasty and merry fellow, he began his studies every morning with a hearty prayer and church-going; for this was his maxim, *He who prays diligently has learnt more than half his lesson*. At the same time he never missed a lecture often questioned his teacher, and talked reverently with him, and, when there was no public lecture, he spent his time in the University Library. There, one day, when looking carefully over the books, to discover the good ones, he lighted on a Latin Bible, which he had never in his life seen before. Here he observed, with great surprise, that there were many more texts, epistles, and gospels in it, than were commonly expounded in ordinary postils, and in church from the pulpits. As he was turning over the Old Testament, he met with the history of Samuel, and his mother Hannah; this he read through hurriedly, with great pleasure and joy. And because all this was new to him, he began to wish from the bottom of his heart, that the good God would some time or other give him such a book for his own; which wish and prayer was richly granted to him."

The engraving represents how the schoolmen, with their head, Aquinas, and even Aristotle himself, are pushed aside under the delight of the new discovery.







V.

Luther's Friend Alexis is killed by a Flash of Lightning close beside him, on a Journey, when they were travelling together.

“At the end of the year 1505 (says Mathesius), a dear friend of Luther's having been killed, and he himself having been much frightened by a tremendous thunderstorm, which terrified him with the thought of God's anger, and of the Last Judgment, he resolved in his own mind, and made a vow, that he would go into a convent, where he would serve God, and appease Him by saying masses, and gain eternal happiness by monastic sanctity.”

The artist, for his purpose, has combined the two incidents, as though the friend had been killed by a thunderbolt.







VI.

Luther enters the Augustinian Convent, 1505.

Melanchthon relates that, in Luther's twenty-first year, suddenly, contrary to the expectation of his parents and kindred, he came to the convent of Augustinian monks at Erfurt, and asked to be received into it.

In 1521 Luther writes to his father: "I did not willingly become a monk, much less for the sake of feeding my belly; but when I was suddenly surrounded with terror and the anguish of death, I vowed a compulsory and extorted vow. And immediately you said to me, *God grant that it be not an imposture and a diabolical spectre.* This word, even as though God himself had spoken by your mouth, penetrated and sank to the bottom of my soul; but I stopped and blocked up my heart as much as I could against you and your word. Besides, there was yet another time, when I (as a son may with a father) complained of your anger; you smote and knocked me down in such wise, that in my whole life I have hardly heard a word from any man that more mightily entered into and seized me. For this was your word: *Have you not also heard that we are to obey our parents?* Wrapped up in my own piety, I heard and looked down on you, but yet in my heart I never could think lightly of that word."







VII.

Luther is ordained a Priest.

Luther's ordination took place on the Sunday *Cantate*, the fourth after Easter, in 1507. His earliest remaining letter is one inviting his friend Braun, the vicar of Eisenach, to come to him on that occasion. In it he says, "since our glorious God, who is holy in all His works, has vouchsafed so magnificently to exalt me, an unhappy and utterly unworthy sinner, and to call me by His pure and most bountiful mercy into His sublime ministry, it behoves me to show such gratitude to the infinitude of His divine bounty as a grain of dust can, by undertaking the office with which I am entrusted."

In his after life he often spoke of this day, and of his feelings on the occasion. "A man's first mass used to be highly esteemed," said he, "and brought in much money: it quite snowed with presents and offerings. When I celebrated my first mass at Erfurt, I could almost have died; for I had no faith [in Christ], but I thought solely how worthy I myself was, that I might avoid sinning, and omit nothing in the performance of the mass."







VIII.

Luther's Troubles and Penances in the Convent.

All the accounts of Luther's monastic life concur in representing him as tormented by the terrors of conscience, and as endeavouring to allay them by the severest penances and mortifications.

He says in one of his writings: "I too, formerly, when a monk, was much holier than I now am as to outward forms, repeated more prayers, watched more, fasted more, vexed my flesh: in short, my whole life was very godly in the eyes of others, though not so in my own; for I was much troubled and afflicted. Now, on the other hand, I eat and clothe myself as others do, nothing marked or singular appears in my life. Then, when I was a monk, I did nothing else than waste my time, wear out my health, and wound my conscience with seeking justification by works; so that even now it can scarcely be healed. For, in addition, to nature, in which the boasting of works is inwrought, I acquired the habit and custom of looking at my own works and dignity. Now, however, I know for certain, that one lesson, one Lords Prayer, is more efficacious and more approved by God than all those liturgies which I mumbled over through those fifteen years; because I know that I am heard."

"The more I ran and desired to come to Christ, the further He receded from me. After confession and saying mass, I never could be at peace in my mind; because the conscience cannot gain any firm consolation from works."

"I wished to be a holy and pious monk and prepared myself with great devotion for mass and prayer. But when I was most devout, I went a doubter to the altar; a doubter I came back from it: when I had made my confession, I doubted; when I had not made it, I was in despair. For we were under the notion that we could not pray, and should not be heard, unless we were quite pure and sinless, like the saints in Heaven; so that it would be much better to give up praying, and to something else, than thus vainly to repeat the name of God."

"Thus by and by I became the most miserable man upon earth; day and night I howled and was in despair, and no man could help me. In such way was I bathed and baptized in my monkery, and had the true sweating sickness: God be praised that I did not sicken unto death, or I should long ago have been at the bottom of hell with my monkery. For I knew Christ no more, except as a severe judge, from whom I desired to fly, and yet could not escape."





IX.

Luther restored by Music.

Luther had a very strong love for music, and its power over him was great. When he was afflicted with a fit of melancholy, he used to seek comfort therein. Seckendorf (p. 21) says, that "once, when he had shut himself up in his cell for a couple of days, without admitting any one, Edensberg, with some young musicians, knocked at the door, and, obtaining no answer, broke it open. There they found him lying in a fainting fit, and brought him back to life, not so much by medicine or food, as by a 'concert of music.'"

Luther speaks of this power of music saying: "One of the most beautiful and noblest of God's gifts is music. Satan is a great enemy to it, so that one can drive away many temptations and evil thoughts by means of it. The devil cannot make head against it. It drives away the spirit of melancholy, as we see in King Saul. Music is the best solace to a man in sorrow; it quiets, quickens, and refreshes the heart. It is a gift of God, not a human gift. Hence it drives away the devil, and makes folks cheerful; at the sound of it, one forgets all anger, lust, pride, and other vices. We see how David and all the saints clothed their godly thoughts in verses and song."







X.

Luther comforted by an aged Monk.

Melanchthon says that Luther often related that he was greatly comforted by the discourse of an old man in the college at Erfurt, who, when he talked to him about his internal conflicts, spoke much to him of faith, and referred him to the Creed, in which we declare our belief in the remission of sins. This article he interpreted, as not merely declaring the belief that some persons will attain forgiveness, but as a Divine commandment that we should each of us believe our own sins to be forgiven.

Mathesius tells the same story. "While he studied and prayed in the convent day and night, chastening and wasting his body by fasting and watching, he was very uneasy and sorrowful, and even his masses gave him no comfort. Then God sent him an old brother in the convent for a confessor who comforted him heartily, and directed him to the gracious forgiveness of sins, as it is proclaimed in the Apostles' Creed, and taught him, out of St. Bernard's sermons, that he was to believe, with regard to himself, that our merciful God and Father, by the one sacrifice and blood of His Son, had obtained the forgiveness of all sins, and caused this to be declared by the Holy Spirit in the Apostolic Church by the words of the Absolution. This was a living and mighty comfort to his heart; and he often spoke of his confessor with great honor and hearty thankfulness."







XI.

Luther gives Lectures at Wittenberg.

The University of Wittenberg was founded by the Elector Frederic of Saxony, in 1502, with the advice of Dr. Martin Pollich of Melrichstadt, and of Staupitz, who was vicar or superintendent over forty Augustinian convents in Thuringia. "Staupitz," Mathesius says, "having been charged to look out for learned men for the new University, and having perceived a peculiar aptitude and an earnest piety in Luther, removed Brother Martin, in the year 1508, to the convent at Wittenberg."

Writing to his friend Braun, in March 1509, Luther says, "If you wish to know my condition. I am well, through God's grace, except that I have to study hard, mainly philosophy, which I would most gladly have exchanged from the beginning for theology, — that theology, I mean, which seeks out the kernel from the nut, and the flour from the wheat, and the marrow from the bones. But God is God: man is often, nay always, deceived in his judgment. He is our God; He will direct us with His loving-kindness, and for ever."

Among the hearers, in the engraving, we see Melrichstadt, who was Rector of the University, and who, according to Mathesius, used to say, "This monk will puzzle all our doctors, and will bring in a new doctrine, and reform the whole Roman Church; for he takes his stand on the writings of the prophets and the apostles, and on the word of Jesus Christ."

By his side sits Staupitz, to whom Luther said, in 1523, "Through you the light of the Gospel first dawned out of the darkness on my heart."







XII.

Luther preaches in the Convent Chapel.

Luther was so strongly impressed with the awful responsibility of preaching, — “of speaking to the people in God’s stead,” — that Staupitz had great difficulty in persuading him to mount the pulpit. The chapel is described by Myconius as very rude and mean, much like the representation which painters give of the stable at Bethlehem, where Christ was born. “In this poor chapel,” he says, “God willed that His holy Gospel, and His dear child Jesus, should be honored and manifested to the world. It was no dome, or grand church, such as were to be found by thousands, thad God chose for this purpose. Soon, however, this church became too small, and Luther was commanded to preach in the parish church, and thus the child Jesus, also, was carried to the Temple.”

Staupitz is represented sitting among the hearers.







XIII.

Luther at Rome.

In the year 1511, Luther went, partly in consequence of a vow, partly on some conventual business, to Rome. He went as an enthusiastic devotee; but was greatly shocked by what he saw there, though the effects of it were not visible till some time after.

He says: "I would not take 100,000 florins not to have seen Rome; although I do not yet thoroughly know its great and scandalous abominations. When I first saw it, I fell on the ground, lifted up my hands, and said, 'Hail, thou holy Rome,; yea, truly holy, through the holy martyrs, and their blood that has been shed there!' Had I not seen it, I should always have to fear that I was doing the Pope a wrong: but that which we have seen, that we speak."

In 1530, when dedicating his Exposition of the 117th Psalm to Hans von Sternberg, who had made a pilgrimage to Jerusalem, Luther says to him: "Not that I despise such pilgrimages, — for I would gladly make such a journey myself, and now that I cannot, I am fond of hearing and reading about them, — but that we do not make such pilgrimages with a right purpose. As was my case at Rome, where I, too, was a mad saint, ran the round of all the churches and vaults, and believed every lie that was invented there."

The state of Luther's mind at Rome is indicated by the story that when he was mounting the Santa Scala on his knees for the sake of obtaining the indulgence granted to those who did so, he seemed to hear a voice of thunder shouting in his ears. "The just shall live by faith."

What most shocked Luther at Rome was the infidelity of the priests. "I was a young and right grave pious monk and their coarse jests wounded me and it disgusted me at the same time that they could say their mass so boldly and glibly and helter-skelter, as if it were a trick of juggling. For, before I got to the Gospel, my fellow priest had finished his mass, and they cried to me, *Passa, passa*—get on, come away'."







XIV.

Luther created a Doctor.

Mathesius writes, that "in the year 1512, his prior and superior, along with the convent, resolved that Brother Martin should become a Doctor of the Holy Scriptures. This resolution Staupitz laid before him at Wittenberg, under a tree in the convent which he himself once showed to me and others. But as Brother Martin humbly excused himself, and, among many other causes, finally urged that he was a weak and sickly brother, who had not long to live, and that they should select some one stouter and healthier, Staupitz answered playfully, 'It seems as if our God would soon have a great deal to do in heaven and upon earth, therefore He will need to have many young and industrious doctors, through whom He may transact His affairs; and whether you live or die, God wants you in His counsel. Therefore do what your convent imposes on you, as you are bound to obey it and me, according to your vow.'

"Hereupon, Brother Martin was promoted to be a Doctor of the Holy Scriptures on St. Luke's Day, and openly swore a solemn oath on the Bible that he would study and preach it all his life, and would maintain the Christian faith in discoursing and writing against all heretics, so help him God. This regular and public call, which he received from a University in the name of the Imperial Majesty and of the See of Rome, according to the counsel and resolution of his teachers and spiritual superiors, and the solemn oath which he made to God on the Holy Bible and to the University of Wittenberg, was often a source of comfort to him in times of great distress and conflict, when the devil and the world were terrifying him with the thought of who had given him command, and how he would answer for it that he had excited such trouble in the whole of Christendom."

Carlstadt, as Dean of the Faculty, presides at the ceremony.







XV.

Luther acting as Vicar-general of the Augustinian Order in the Absence of Staupitz.

In the spring of 1515, Staupitz, being sent by the Elector to collect relics in the Netherlands for the new church of All Saints at Wittenberg, deputed Luther to discharge his functions as vicar-general during his absence. In the first place, he enjoined Luther to make a visitation among the convents of his province in Misnia and Thuringia. "Therefore," says Mathesius, "Luther journeyed from one convent to another, helping to improve the state of the schools, and admonishing the brethren of his province to hold to the Bible, and also to live in holiness, concord, and chastity." His letters show us the nature of his work and the spirit in which he fulfilled it.

The nature of his office and occupations he thus describes in the same letter: "I have almost work enough for two secretaries. I do scarcely anything all day long but write letters. * * * I am preacher to the convent, reader at table; I am wanted every day as parish priest and preacher; I am director of the studies; vicar-general, that is, eleven times prior; counsel for the Herzbergers in Torgau; lecturer on St. Paul; commentator on the Psalms; besides that business of letter writing which, as I said, takes up the greater part of my time; and have, moreover, my own temptations from the flesh, the world, and the devil."







XVI.

Below, Luther is seen refusing Absolution to Penitents producing their Indulgences; and in the Centre he is affixing his ninety-five Theses to the Church-door of Wittenberg. On the Left, Tetzel is dispensing his Indulgences and burning Luther's Theses; while on the Right, the Students of Wittenberg are burning Tetzel's Counter-Theses.

While Luther was zealously fulfilling his pastoral and professorial duties, he was suddenly met face to face by an evil which struck at the root of all godliness in the flock committed to his charge. Pope Leo X, ostensibly to raise money for the building of St. Peter's, but really in order to maintain his corrupt court, had instituted a general sale of indulgences; which were, as their name imports, a remission of the penances and good works enjoined as conditions of forgiveness, or a licence to receive absolution upon bare confession, unaccompanied by satisfaction. The sale of these indulgences in Germany was committed to the Dominican monk Tetzel, a man of loose life.

Before long Luther had seen enough of the iniquities of this traffic in sin to stir up his deepest indignation, and show him the duty of a public protest. Seeing that no man of greater weight was willing to step forward and to battle for righteousness, he drew up "Ninety-five Propositions concerning the Power of Indulgences," and without consulting any of his friends, affixed them to the door of the parish church of Wittenberg on the thirty-first of October. The same day he gave them to the press and soon they had traversed all Germany, and in a month were spread throughout Christendom, as if the angels themselves had borne them unto the eyes of all men. They were soon translated into German, and found universal acceptance, save by the Dominicans and the Bishop of Halle, with some other who enjoyed the fat pastures obtained by the pope's exactions.

Tetzel answered the publication of the Theses by a set of Counter-Theses, drawn up by Dr. Wimpina of Frankfort, in which he rather sought to crush Luther by the imputation of heresy than attempted to refute him. He, moreover, had a bonfire lighted in one of the public places of Frankfort, to which he walked in procession in the robes of an inquisitor, and after preaching a furious sermon against the heretic Luther, cast his Theses and Sermons into the flames in default of the man himself. A messenger who had been sent by him with an edition of his Counter-Theses to Wittenberg, was caught by the students, who having bought some, laid hands on the rest and burnt them, after having sent a crier round the town to proclaim that all who wished to witness the burning of Tetzel's Theses should assemble in the market-place at two o'clock. This act was done without the knowledge of any of the professors or authorities, and greatly displeased Luther, who foresaw that though he had no hand in it, the whole blame of lawless violence would be laid at his door.

• These two conflagrations form the subject of the engravings on either side of the principal picture before us. The swan seen above is an allusion to the dying prophecy of Huss: "To-day you burn a goose; a hundred years hence a swan shall arise whom you will not be able to burn."







XVII.

Luther before the Legate Gaetan.

Luther's Theses raised him up many adversaries and soon after he was startled by receiving a summons to appear within sixty days at Rome to answer for his Theses, before a court presided over by his declared and virulent foe. Knowing that his fate was certain, should he appear, the University interceded with the Pope in his behalf, while Luther besought the Elector to endeavour to get him heard in Germany rather than in Rome. Under Frederick's influence, the Pope consented, and agreed that Luther should appear before his Legate Gaetan, then present at the Imperial Diet sitting at Augsburg. Confident in the justice of his cause, he determined to proceed to Augsburg, and having accomplished his journey in spite of a severe illness, arrived on the 7th of October, 1518.

At the end of the third interview with Gaetan, when Luther confuted the Legate by the very papal Constitutions on which he rested his case, and whose authority Luther disputed, Gaetan bade him to recant, or begone from his presence and never more appear.

Luther retired in silence, but sent a very humble letter to the Cardinal, begging to be convinced of his error by clear proof, acknowledging that he had often expressed himself with undue vehemence, and promising amendment &c. No answer arriving within three days, he and his friends justly became alarmed for his safety. He therefore drew up two letters, one to Gaetan, the other to the Pope, indignantly spurning the imputation of heresy, and appealing "from Leo ill informed to Leo better informed;" and then, having procured a horse and guide, fled from Augsburg by night, and travelled with all speed to Wittenberg.







XVIII.

Luther's Disputation with Eck.

WE have seen Luther upholding the fundamental principles of Christian morals and spiritual religion in defiance to the impersonation of hierarchical power in Gaetan; he was next called to maintain the groundwork of free Christian thought against the representative of the Schoolmen.

Dr. Eck, professor of theology in the University of Ingolstadt, was one of the most eminent scholars and disputants of Germany at this time. Notwithstanding his former attack upon Luther, he had met him as a friend at Augsburg, and, with Luther's concurrence, proposed to hold a disputation with Carlstadt at Leipsic on the freedom of the will. When, however, Eck published to the world the list of the theses which he proposed to defend, it was clear that they were directed rather against Luther than Carlstadt, and therefore Luther felt bound to take part in the contest. The disputation opened between Carlstadt and Eck on the doctrine of grace, and was carried on for some days with no signal results. The dispute with Luther which followed, turned on the origin of the Pope's supremacy, purgatory, indulgences, and the nature of repentance, satisfaction, and absolution. Eck rested the supremacy of the Pope on the famous passage in Matt. xvi. 18., "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Luther, while by no means denying the actual supremacy of the Pope, maintained with regard to the passage in Matt. xvi., the interpretation now general among Protestants, justifying it by the texts which speak of Christ as the sole Head of His Church, and by the facts of church history. It proves how wide an influence Luther's doctrines must have obtained, that on the question of indulgences, his opponent conceded nearly all the important points for which Luther contended.

The victory in this contest was, as usual, claimed by both sides. "But," says Mathesius, "as the scholastic theology and philosophy had already been overthrown by God's Word, so now the greatness of the Pope, together with that of his decretals and bulls, began to wane from the time of the Leipsic disputation."







XIX.

Luther burning the Pope's Bull.

Luther who up to this time had been engaged in combating the abuses of the papal system, in the vain hope that the heads of the Church might be brought to recognize the necessity of a reform, now came to a clear persuasion from the Word of God, that the Pope of Rome, whom heretofore all men had taken to be a god upon earth, and most holy, was surely the adversary of God and Jesus Christ; because he exalted himself above our Lord Jesus Christ, corrupted the true worship of God, and brought great error and harm on all Christendom.

Meantime, a last fruitless attempt at reconciliation had been made, and on the 15th of June, 1520, a Bull of Excommunication against Luther and his adherents was drawn up by the Pope and College of Cardinals, the publication of which was entrusted to Eck.

Eck chose Leipsic, as the most favorable place for the first promulgation of the Pope's Bull; but it was instantly torn down by the students, who insulted Eck so much, that in fear of his life he fled to Erfurt. Here the students, seizing the Bull, threw it into the river, saying, *It is a bubble, let it swim.* To bring it to Wittenberg was felt to be so dangerous an undertaking, that the Elector of Brandenburg, with the Bishop and the Duke of Mecklenburgh, came in person to proclaim it. Yet even they had to desist from the enterprise, for the municipal authorities declared that they would resist its publication by force if necessary. When, however, news reached Wittenberg that in virtue of it Luther's writings had been burnt at Mayence, Louvain, Cologne, and other cities, Luther retaliated by convening a meeting of the doctors, students, and citizens on the 10th of December, at the Elster Gate, where a fire of wood having been kindled by a master of arts, Luther cast into the flames the whole of the decretals and canon law, with the writings of Eck and Emser, and last of all the Bull, exclaiming, "Because thou hast troubled the Holy One of the Lord, so be thou troubled and consumed by the fire everlasting;" and then returned in procession into the town.







XX

Luther's Entrance into Worms.

After a few months of unremitting labor at his writings, carried on with the more energy because he "believed that the Papists would never rest till they had his blood, and the time left for him to work might be short," Luther was called to answer for his doctrines before the highest earthly tribunal, — the assembled Diet of the Emperor and Estates.

From place to place his friends and adherants warned him of the fate of Huss at Constance; but he only answered: "If there were as many devils at Worms as there are tiles upon the roofs, I would go nevertheless."

On the 16th of April he entered Worms, accompanied by five of his friends, and numbers of the Saxon noblemen who had gone out on horseback to meet him and escort him into the city. The streets were so crowded in expectation of his coming, that he had to be conducted through back lanes to his inn; yet here the people followed, filling the windows and standing on the roofs to catch a glimpse of him. More than 2000 people followed him in procession to his inn, the *Deutscher Hof*; and his room was filled till late at night with the noblemen, and even clergy, who came to visit him. Among these was the Landgrave Philip of Hesse, from this time on one of his most faithful adherents, who, pressing his hand at parting, said, "If you have right on your side, Doctor, may God be with you!"







XXI.

Above, Luther is seen preparing himself by Prayer to appear before the Emperor and Diet. Below, he is standing with Frundsberg at the Entrance of the Hall.

When the tumult had ceased at last, and silence reigned over the sleeping city, Luther began to collect his thoughts and seek strength for the morrow's crisis.

At four o'clock in the afternoon, Luther was summoned by the herald, Caspar Sturm, to follow him to the Diet. As he was about to enter the assembly, George von Frundsberg, a soldier of distinction, laid his hand on Luther's shoulder, saying: "My poor monk! my poor monk! thou art on the way to make such a stand as I and many of my knights have never before done in our toughest battles. If thou art sure of the justice of thy cause, then forward in the name of God, and be of good courage — God will not forsake thee."







XXII.

Luther before the Diet of Worms.

The moment had arrived which was to decide not Luther's fate alone, but the progressive revival or decay of the Church of Christ; and Luther entered the assembly, consisting of the Emperor and six electors, the sovereign princes of Germany, the knights of the empire, and delegates from the cities. In the engraving, Frederick of Saxony is seen on the Emperor's right hand foremost among the electors; opposite him, on the prince's bench, sits the Landgrave Philip of Hesse; in the background, close to the Emperor, Aleander is sitting with the Pope's Bull in his hand. Behind Luther stands his friend Jerome Schurff who had accompanied him to render him legal assistance.

The Emperor's orator then called upon Luther to declare, first, whether he acknowledged the books published in his name to be his; secondly, whether, if so, he were willing to retract them. To the first question Luther replied in the affirmative; but asked for a day's delay to consider and frame an answer to the second. His request was granted, and he was reconducted to his inn. Before the assembly his manner was so modest, and his voice so low and hesitating, that his enemies fancied him overawed at last and about to retract, or at least to temporize. The next day, however, undeceived them. All signs of timidity or hesitation were gone, and on being called on to give a direct answer yea or no, whether he would retract, he replied: "*Unless I be convicted of error by the Holy Scriptures or by cogent and evident reasons * * * I neither can nor dare retract anything: for my conscience is held captive by God's Word, and it is neither safe nor right to go against conscience. Here I stand. I can do no otherwise. God help me!*"

On the following day the Emperor brought forward a proposal for his immediate condemnation as an avowed heretic; but the Estates desired time for deliberation. Meanwhile, the Archbishop of Trèves, who was to some extent favorably disposed towards Luther, entered into private negotiations with him; which however came to naught, as Luther persisted in refusing to abide by the decision of any tribunal whatsoever, except in so far as it rested on Scripture. On this he received his safeconduct, and left Worms on the 26th of April.







XXIII.

Luther taken Prisoner on his Return.

Luther's sovereign, the Elector Frederick, who desired to protect him without coming into collision with the Emperor, hit upon the plan of concealing him for a time, and therefore wrote privately to two noblemen of his subjects to take Luther prisoner on his way back, and put him in security.

The castle of the Wartburg, where Luther was confined, was situated on the top of a lofty hill near Eisenach, overlooking the dense Thuringian forest and the scenes where he had passed some of his childish years.

His sudden disappearance gave rise to all manner of rumors. He says himself, in the letter already quoted, "Various reports are current about me; the prevailing opinion seems to be that I have been carried off by friends sent from France."







XXIV.

Luther translating the Bible at the Wartburg.

M^athesius tells us that "while Luther was kept in great secrecy in the Wartburg he was noways idle, but continued daily in study and prayer, and took in hand the Greek and Hebrew Bible, and wrote many excellent and consolatory letters to his loving friends * * * But seeing that the power of the Word of God cannot be known without the cross, * * God sends our hermit divers crosses; * * for he is overtaken by a painful and dangerous sickness, insomuch that he well nigh despaired of life. Moreover, the devil torments him with heavy thoughts, and tries to befool him with all manner of strange sights and sounds."

Luther began his translation of the Bible without any help, having no books with him but his Hebrew and Greek Testaments. He completed the New Testament during his nine months sojourn on the Wartburg, and also wrote within this period many of his Postils on the Epistles and Gospels, together with his Commentaries on the *Magnificat* and the 69th Psalm.





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XXV.

Below, Luther is riding away from the Wartburg. Above, to the Left, Luther and the Swiss Students in the Black Bear at Jena; to the Right, Luther, amidst his Friends at Wittenberg, recognized by the same Students.

While thus working in his solitude at the Wartburg, Luther was deeply grieved to hear that disturbances had broken out among his flock at Wittenberg. On this, Luther determined to go back at all risks, and strive to put a stop to the mischief.

The engraving represents a scene which took place on the way in an inn at Jena, where Luther met with two Swiss students, who were travelling from their native land to Wittenberg, to inquire into the new doctrines. One of them, Kepler, thus describes the incident: "In the parlor we found a man sitting alone at the table, with a little book lying before him, who greeted us courteously, bade us to seat ourselves at the table with him, and offered us something to drink, to which we could not say him nay. * * * We supposed, however, nothing else but that it was a knight who sat before us, dressed after the fashion of that country, in a red bonnet, trunk-hose and doublet, a sword by his side, with his right hand on the pommel thereof and his left clasping the hilt. * * * Then we asked him, 'Honored sir, could you perchance tell us whether Martin Luther is now at Wittenberg, or where he may be?' He answered, 'I have certain information that Luther is not now at Wittenberg, but he is to be there shortly. But Philip Melancthon is there; he teaches the Greek language, and there are others who teach Hebrew, both of which I would in all faithfulness counsel you to study, for they are before all things needful to understand the Scripture.' * * * Thus conversing we grew quite friendly together, so that my companion ventured to take up the book which lay beside him, and behold! it was a Hebrew psalter." On arriving at Wittenberg they went to present letters of introduction which they had brought to Schurff; whereon Kepler continues. "When we were called into the room, lo, there we find Martin, dressed as at Jena, along with Philip Melancthon, Justus Jonas, Nicholas Amsdorf, and Dr. Schurff, who were telling him all that had passed at Wittenberg in his absence. He greeted us with a smile, and said, pointing with his finger, "This is Philip Melancthon, of whom I told you."







XXVI.

Luther allaying the Fury of the Iconoclasts. 1522.

Luther arrived at Wittenberg on Friday the 6th of March. On the following Sunday, he entered the pulpit and began a course of eight sermons, continued during the succeeding days of that week, on Charity, the Use and Abuse of Christian Freedom, Image-worship, Fasting, the Holy Communion, and Confession. In such expressions as these he shows that forms and acts must be the fruit of the right spirit, but can never produce it: "Dear friends, the kingdom of God standeth not in speech or in words, but in power and in deed. For God will not have mere hearers and repeaters of the Word, but followers and doers of it, who exercise themselves in that faith which worketh by love. For faith without love is nothing worth; yea, it is not faith, but only a semblance thereof. Just as a countenance seen in a mirror is not a real countenance, but only a semblance thereof." "Those have erred who have done away with the mass; not that that were not a good thing, but because they have not done it in a lawful manner. * * Hereby it is evident that though ye may indeed be well read in the Scripture, ye do not understand its spirit." * * * "See that ye turn not a *may be* into a *must be*; * * lest ye have to give account for those who have been led into sin by your unloving liberty." * * * "For since we have no power to pour faith into the heart, we cannot and ought not to do any thing by constraint or force. * * * We must first take men's hearts captive, and that is brought about by preaching God's Word, declaring the Gospel, exposing error. * * With uproar and violence ye will never do God's work; that you will see. And if you persevere therein, I, at all events, will have nothing to do with you."

So powerful was Luther's eloquence, that one of the fanatical preachers against whom he was contending said, on hearing him; "It is as though I heard the voice of an angel, not of a man." His counsels prevailed, and the Reformation resumed a peaceable course.







XXVII.

Luther continues his Translation of the Bible with the Help of Melanchthon. 1523—1524.

After the disturbances raised by the fanatics had been quelled, Luther resumed his wonted labours at Wittenberg, and especially devoted himself to the perfecting of his translation of the Bible, the whole of which was completed in 1523.

Luther was assisted in this work by Melanchthon, who had come to Wittenberg as professor of Greek in 1518, at the age of twenty-one, and who, from that time till death parted them, was Luther's dearest and most intimate friend, with whom he shared all his feelings, thoughts, and conflicts. As Mathesius says: "God having endowed Melanchthon with special gifts, * * * gave him to our doctor, as the Son of God gave the eloquent speaker Aaron to his prophet Moses in Egypt." The letters which Luther wrote soon after Melanchthon's arrival in Wittenberg are full of praises of the boyish professor.







XXVIII.

Luther preaching at Seeburg against the Peasants' War in 1525.

The engraving before us exhibits Luther standing up on behalf of the civil power against the spirit of anarchy.

During the latter half of the fifteenth and beginning of the sixteenth centuries, there had been many risings among the German peasantry, who were mostly held in serfdom, and all grievously oppressed by the exactions, and sometimes cruelty, of the nobles. In the beginning of 1525, a formidable insurrection broke out in Saxony and Thuringia, led at first by a layman named Pfeiffer, but soon joined and headed by Münzer, who, having already formed a religious party, now turned it into a political faction, aiming at nothing less than the overthrow of the whole existing polity and the establishment of a sort of communism under the sway of the saints; that is to say, Münzer's own disciples and followers.

In the earlier part of the contest, Luther endeavoured to be a peace-maker, exhorting the princes to redress the well-founded complaints of their subjects, and the people to abstain from violence and revolts.

Later on at the request of the Elector, Luther undertook a journey to the disturbed districts, preaching in Seeburg, Jena, &c., in the hope of bringing the people to a better mind. His efforts were not wholly fruitless upon those who heard him, but the rebellion continued to make head. "And when (says Mathesius) the peasants stopped their ears, and, under the name and pretext of the Gospel, behaved as devils, assailing not only convents and clergy, but also their civil governors, Dr. Luther was stirred up to defend God's order and the estate of the rulers, and to condemn the bloodthirsty doings of the peasants in a very severe book, and to admonish the terrified authorities to destroy such a noxious brood with the power of the sword."

It cannot be denied that Luther, in his horror at the atrocities committed by the peasants, seems to have forgotten in this book to give a due share of the blame to those who, while they ought to have known how to use power, drove ignorant, misguided wretches to madness by their oppression.







XX.

Luther's Marriage.

Luther held views of matrimony singularly just and noble for one trained in a cloister. Thus he says: "There is no relationship so lovely, no communion so friendly, no society so sweet, as a good married life, when husband and wife dwell together in peace and unity." "Peace and happiness in married life is, next to God Himself and the knowledge of his Word, the highest blessing and gift that God can bestow on us."

In June 1525 he writes: "I am minded, before I depart this life, to be found as a married man, which I judge that God requires of me."

His choice fell upon Catherine von Bora, one of nine nuns who had together quitted the convent of Nimptsch on religious grounds, about two years previously; and its wisdom was proved by twenty years of unbroken domestic happiness. Thus he said of her, that he "prized her more highly than the kingdom of France or the empire of the Venetians; for a pious wife had been given and bestowed on him by God. * * * And everywhere among married people he heard of much greater faults and failings than were to be found in her." And writes: "She is more to me than I had dared to hope, thanks be to God; so that I would not exchange my poverty for the treasures of Cræsus."

The engraving represents the ceremony as it was performed in the house of Catherine's guardian Reichenbach, by Bugenhagen, with Lucas Cranach and Dr. Apel, professor of jurisprudence, for witnesses.







XXX.

Luther's Conference with Zwingle concerning the Sacrament. 1529.

While Luther was the means of bringing about a reform of the Church in Germany, the same work was being independently carried on in Switzerland by Zwingle, Œcolampadius and other divines of less note. Their doctrinal views were in general similar to those of Luther; but they differed from him with regard to the Lord's Supper, maintaining that Christ was present in the sacrament only in a spiritual, not in a corporeal sense; while Luther taught that the body of Christ was truly present and united with the bread and wine.

A controversy on this subject arose between the German and Swiss Reformers.

After the controversy had been carried on for nearly five years, the Landgrave of Hesse, who ardently desired to bring about a religious and political union between all sections of Protestants, summoned the chiefs on both sides to a friendly conference at Marburg, in October, 1529. This was held in a private apartment of the palace, in the presence of the Landgrave and his principal ministers; but was as fruitless as was to be expected from the circumstance that Luther had declared beforehand that he would not yield, seeing that he had "taken his stand upon the Word of God." When the discussion had lasted three days, the Landgrave proposed that it should terminate by both sides signing a declaration that while they each retained their own opinion, they agreed on the essentials of faith, and recognized each other as Christian brethren. The Zwinglian party at once assented, offering at the same time to prove from Scripture that their differences were not fundamental. The Lutherans, alas! refused.

The engraving represents Luther and Zwingle standing in ardent controversy, while the Landgrave of Hesse and Ulrich of Wurtemberg are listening to them attentively. Melanchthon and Œcolampadius are seated on the left, engaged in quieter discussion.





XXXI.

The Presenting of the Augsburg Confession of Faith.

In January 1530, Charles convoked the Estates of the Empire to meet at Augsburg in April, 1530, to settle the Lutheran controversy and restore the unity of the Church.

On receiving notice of the intended Diet, the Elector called upon Luther to draw up a summary of the Protestant articles of faith, which summary was afterwards expanded by Melanchthon into the famous Augsburg Confession of Faith. Luther, as having been condemned at Worms and peculiarly obnoxious to the papal party, was left behind by the Elector in the Castle of Coburg, half-way on the road to Augsburg, where he could be in constant communication with his brethren, Melanchthon, Spalatin and Jonas, who were selected to represent the Protestant party in the approaching discussion.

This document, signed by the princes as well as the theologians, was presented on the 25th of June; which thus became the era of the introduction of Protestant principles into political organization.

"Great is my joy," writes Luther to Cordatus (No. 1246), "to have lived to this hour, in which Christ has been publicly preached in so noble a confession, by such confessors, before so great an assembly. Now is fulfilled that saying, '*I will speak of thy testimonies also before kings,*' and that other shall also be fulfilled, '*and will not be confounded,*' for '*whosoever shall confess me before men, him will I confess also before my Father which is in heaven.*'" "I am quite easy and of good cheer touching our common cause," he writes to Melanchthon, "for I know that it is the cause of Christ and of God. Therefore I care nought for the threats and rage of the Papists. If we fall, Christ falls with us, He, the Ruler of the world. But if He fall, I had rather fall with Christ than stand with Cæsar. * * You are not upholding the cause alone. I stand by you with my sighs and prayers. O that I were so in body too! For the cause is mine, as much as yours, nay more. * * * I beseech you, for Christ's sake, throw not to the winds God's promises and consolations when he says, '*Cast thy care upon God.*' * * * '*Be of good cheer, I have overcome the world.*' Why should we fear the conquered world?"

In the engraving the Protestants are represented on the right hand, the Catholics on the left. Before the Emperor Christian Bayer, the chancellor of the Elector of Saxony, is reading the Confession of Faith. Behind him are seated the Landgrave of Hesse resting on his sword, John of Saxony with his hands folded in prayer, and the Margrave John of Brandenburg. In the foreground stands Melanchthon, full of sorrow at the impending division of the Church of Christ. Above, Luther is seen in prayer, and below, the artist has placed the arms of Luther and Melanchthon, with Luther's chosen motto, taken from his favourite 118th Psalm, "I shall not die, but live."







XXXII.

The Translation of the Bible.

Luther throughout his whole course took his stand upon the Bible. To that he refers every question that arises, as to an ultimate authority; and among the qualifications which he requires for preachers, one of the first is, that they should be diligent students of the Bible.

Mathesius tells us that, "when the whole Bible had been published in German, Dr. Luther takes it up again from the beginning, with much earnestness, diligence, and prayer, and convokes as it were a Sanhedrim of the best men that could be found, who come together every week at his house, viz.: Dr. Bugenhagen, Dr. Jonas, Dr. Kreuziger, Master Melanchthon, M. Aurogallus, * * with G. Rörer, the corrector, and often some foreign doctors and scholars. * * Now when our doctor had looked through the Bible already published, and besides inquired among the Jews and foreign linguists, and picked up good words by asking old Germans, * * he came into the assembly with his old Latin and new German Bible, and always brought a Hebrew text also; Melanchthon brought the Greek text, Dr. Kreuziger the Hebrew and Chaldee, and the professors had their Rabbis with them. * * * Each had prepared himself beforehand for the passage on which they were to deliberate and looked at * * the commentators thereon. * * * Wonderfully beautiful and instructive things were said in the course of this work, some of which Rörer afterwards printed as marginal notes. * * After due exhortation, each stated his opinion, which he proved to the best of his ability by the grammar, or context, or testimony of the learned, till at length, in the year 1542, this work was, by God's grace, accomplished."

In the engraving, Luther is represented standing between Melanchthon and Bugenhagen; on the left Jonas is looking up towards Luther, while on the right Kreuziger is seen in conversation with the Rabbis.





The Improvement of the Schools and Introduction of the Catechism.

By the Reformation the people passed from nonage into man's estate, and, loosed from the leading-strings of the priests, were made to feel themselves accountable for their belief and actions. Luther saw the necessity of education to enable them to use their freedom aright. The establishment of schools was one of his first cares, and to him is Germany in great measure indebted for her noble apparatus of popular education.

In 1524, Luther wrote an "Appeal to the Burgomasters and Councillors of all German Towns, to establish and maintain Christian Schools," in which he says: "I beg you all, dear masters and friends, for God's sake, and our poor children's sake, do not deem this a small matter. * * * For it is a grave and weighty matter, of great moment to Christ and the whole world, that we help and guide the younger generation. * * Dear masters, how much are you obliged to spend yearly on arms, highways, dams, &c. * * for a town to enjoy temporal peace and comfort; how much rather should you spend such a sum on the children of the poor and needy. * * * What do we elder men live for, but to tend the rising generation, to instruct and train them? * * God has committed them into our hands, and will call us to a heavy reckoning on their account. * * Therefore it behoves all those in authority to devote the utmost care and diligence to the young.

In 1527 the Elector of Saxony, by the advice and with the assistance of Luther, set on foot a general visitation of the churches throughout Saxony, to supply them with suitable men for pastors, and also to establish good German and Latin schools. Luther took an active part in the work, often examining the poor peasants and children himself, to learn their real mental condition and wants. He afterwards compiled an admirable manual of popular instruction in his *Smaller Catechism*, of which he says: "I was compelled and driven to draw up this Catechism, or Christian doctrine, in such a brief and simple form, by the lamentable and wretched destitution of religious knowledge which I had by experience found to exist during the late visitation."

He writes: "I hold that it is the duty of the civil powers to constrain their subjects to send their children to school. * * If they have a right to compel able-bodied men to bear arms and man the defences in case of war, how much more may they, and ought they, to oblige them to send their children to school, seeing that a far deadlier warfare has to be waged with Satan himself! * * Wherefore, let him who can see to this; and let the magistrates, when they see a likely boy, keep him to school; and if his father is poor, let them assist him with the Church property, and let the rich bequeath money in their wills for this purpose. * * That were, indeed, to leave their money to the Church!"







XXXIV.

The Sermon.

The prominence assumed by the doctrine of justification by faith in the Lutheran system, led to the exaltation of the office of the preacher, through whose announcement of the Gospel faith was commonly produced. Among the Lutherans the sermon had taken the place of the mass, as the means of bringing the sinner into reconciliation with God.

"Therefore," says Luther, "look to it, ye pastors and preachers. Our office is become a very different thing to what it was under the Pope; it is an awful, but a wholesome one. Hence now-a-days it brings much more toil and labour, responsibility and vexations, and withal little reward or thanks from the world; but Christ Himself will be our reward, if we faithfully labour for Him."

"No one filling the office of teacher and preacher now-a-days is fit for his post unless he have joy and delight in Him who has sent him. Moses prayed our Lord God six times that he might be excused; yet he was forced to go. And so, too, hath He forced me into this office. * * * * O, my masters, it is no child's-play."

Hence Luther gives such counsels as these to young preachers: "When you are going to preach, speak with God, saying, 'O Lord God, I desire to preach to thy glory; I will speak of Thee, exalt Thee, praise thy Name, even though I cannot do it so well as I ought.' And do not regard Melancthon, or me, or any other learned man, but think yourself the most learned of all when you are speaking of God from the pulpit. I have never suffered myself to be abashed with the notion that I could not preach well enough; but I have often been abashed and terrified at the thought that I had to speak, and must speak, before God's face about His infinite majesty and divine essence."

These few sayings will perhaps be found to contain the secret of the wonderful power exerted by Luther's preaching over his contemporaries.





The Administration of the Lord's Supper in both Kinds.

"A Christian should know that there is nothing on earth more sacred than God's Word; for even the sacrament is made such, and blessed, and hallowed through God's Word; and thereby are we all born in the Spirit, and dedicated as Christians." Thus speaks Luther in his Tract, "On the receiving of the Sacrament in both Kinds," written in 1522, with immediate reference to the innovations introduced by Carlstadt. "A Christian," he says further, "is holy in body and soul, whether he be layman or priest, man or woman; and he who says otherwise blasphemes holy baptism, Christ's word, and the Holy Spirit's grace. * * The Christian is not made for the sacrament, but the sacrament for the Christian. * * Therefore we beg, nay, we command, in the name of our Lord Jesus Christ, those who have received it under both kinds not to be persuaded that they have committed a sin thereby, but rather to yield up life itself. * * * For the text of the Gospel is so clear, that even the Papists cannot deny that Christ instituted the Lord's supper in both kinds, and gave it thus to all his disciples." Yet he would not force the consciences of those who thought it right to adhere to the old form. "In such a case," he says, "the command of love is to be preferred far before the administration in both kinds. For Christ lies more in love than in the forms of the sacrament."





XXXVI.

Luther reading the Bible to the Elector John.

This engraving, if not a portraiture of any given fact, truthfully represents the relation in which Luther stood both to this prince and his son and successor John Frederick, of which his letters afford many illustrations; for these princes undertook nothing of importance, especially with regard to the Church or schools, without consulting him; and he on his side evinced the warmest attachment, as well as respect for them. Thus he writes from Coburg to Prince John: "It is a great sign that God loves your Grace, that having given you his Holy Word in rich abundance, and made you worthy to receive it, He further grants you to suffer obloquy and hatred for the sake thereof, which is always a consolation to the conscience. * * * Moreover, the God of mercy shows His favour, in that He makes His Word so mighty and fruitful in your Grace's land, which truly possesses more and better pastors and preachers than any other land in the world. * * And hence the tender flock of boys and girls are growing up so well instructed, that it warms my heart to see how youths and maidens know and believe and can tell more about God and Christ than formerly all the monasteries and convents and schools could do. * * * It is as though God said: 'Behold, dear Duke John, I entrust to thee my noblest treasures, my pleasantest paradise; thou shalt be father over it. For I will have them to be under thy protection and rule, and do thee the honour to make thee my gardener and steward.' And this is assuredly true." * *







XXXVII.

Luther visited in Sickness by the Elector John Frederick.

A dangerous illness which befell Luther at Smalcald, in 1537, presents another instance of the friendship subsisting between him and his Prince. Meurer, quoting older authorities, tells us how Luther, despairing of recovery, exclaimed: "I commend myself to Thee, O Lord, thou faithful God; I am ready to die when, where, and how it pleases Thee, my God, for thy will is best!" "Scarcely had he uttered these words, when behold his Highness John Frederick, the Elector of Saxony, came to visit the sick Luther, who received the Prince with a prayer for God's blessing on him. Afterwards his electoral Grace comforted the patient with these words among others: *'Our Lord God will have mercy on us for the sake of his word and name, and prolong your life, dear father.'* Here he turned away, for his eyes overflowed. A little while after, Luther begged those standing round him, as Philip Melanchthon, Spalatin and Myconius, with Hans von Dolzig, to pray with all their might against the great prince of this world, the devil. * * * * After this he thanked the Prince heartily for his gracious visit, and for that he had with him endured steadfastly and borne much for the sake of the Gospel; which precious treasure he commended for the future to his Grace's hands. When the Elector was about to take his leave, he once more comforted the sick man with many kind words, and at last ended by saying, that if it should be, after all, God's will to take him, as he trusted would not be the case, he begged him not be under any anxiety about his wife and children: *'For,'* said he, *'your wife shall be my wife, and your children my children.'*"

In the engraving Melanchthon is seen in the foreground struggling with his anguish; behind him stands Myconius listening to the Prince, while Spalatin is leaning over the pillow of his sick friend.







XXXVIII.

Luther's Portrait taken by Lucas Cranach.

The engraving before us is a fitting commemoration of the artist to whose affectionate industry we owe our acquaintance with the outward aspect of the great Reformer. Cranach is here supposed to be sketching the first of the numerous portraits which he made of his "*Freund und Gevatter*," Luther. Melancthon is criticizing the resemblance of the features, while Spalatin is reading aloud to Luther to pass away the time.

From Luther's letters, as well as other sources, we gather that Lucas Cranach lived in habits of intimate intercourse with himself and his brethren; and the artist had also a principal share in setting up the first printingpress in Wittenberg, which became the fountain-head whence the publications of the reformed party were diffused over Germany.







XXXIX.

Luther in Prayer at the Bedside of Melanchthon.

THE engraving before us represents an event which took place in 1540, when Melanchthon, on his way to the Conference in Hagenau, was taken dangerously ill in Weimar, with a disorder which seems to have been principally brought on by his distress of mind at having consented to the bigamy of the Landgrave of Hesse. The Elector sent in all haste for Luther, who found his friend already speechless and insensible, with his countenance apparently fixed in death. Shocked at the sight, Luther exclaimed, "God forefend, how has the devil defaced this *Organon*!" Then turning to the window, he poured out fervent prayers. "Our Lord God," said Luther afterwards, "must needs hear me; for * * * I brought to His remembrance all the promises about hearing prayer that I could repeat from the Scriptures; so that He must needs hear me, if I were to trust His promises." Thereupon he took Melanchthon by the hand, and said, "Be of good courage, Philip, thou shalt not die. Although God had cause to slay, yet He willeth not the death of the sinner, but rather that he should be converted and live. * * * Has He not received again to Himself the greatest sinners on earth? * * * much less will He reject thee, my Philip, or suffer thee to perish in sin and sorrow. * * * Therefore trust in the Lord, who can kill and make alive again." Melanchthon having revived enough to express his wish not to be called back to earth, Luther replied, "No, my Philip, thou must serve our Lord yet longer here;" and, fetching some food, forced the unwilling Melanchthon to take it with the threat: "Thou must swallow it, or I will speak the ban over thee." Melanchthon, after his recovery, declared that he could truly say that he had been called back from death to life, and if Luther had not come, he must have died.

This is one instance out of many of Luther's strong faith in the power of prayer. He said once, as Mathesius tells us, "I have prayed our Philip, and my Kate, and Master Myconius out of the jaws of death. No one believes how effectual and mighty is prayer, and how much it can bring to pass, but he who has learned it by experience, and proved it himself. This I know, that so often as I have prayed fervently, with utter earnestness, I have been richly heard, and have received more than I asked. God has, indeed, sometimes tarried, but He has come notwithstanding."







XL.

Luther's Singing School in the House; and the Introduction of the German Hymn.

In framing the services of the Reformed Church, Luther recognised the great importance of music as an element of public worship.

So early as 1525 he published his first collection of hymns and psalms, in the preface to which he says, "And I have had them set to music, arranged for four voices, because I desire that the young, who must and ought to be instructed in music and other liberal arts, should have somewhat to take the place of wanton and carnal songs, and in their stead learn something wholesome, and thus imbibe what is good along with what is pleasant, as is fitting for youth. Also, because I am not of opinion that the arts should be felled to the earth and die out through the Gospel, as some superstitious persons pretend; but I would fain see all arts, specially music, in the service of Him who has given and created them." Again he says, "It is absolutely necessary to retain music in the schools. A schoolmaster must be able to sing, or I would not look at him. Neither should young men be ordained to the ministry, unless they have been well trained and practised beforehand in the schools."







XLI.

Luther's Summer Pleasures in the Midst of his Family.

The love of nature was a striking feature in Luther's character no less than the warmth of his domestic affections. "Ah," said he once, looking at his children, "how great, how rich, and how noble are the blessings God gives in marriage! what a joy is bestowed on man through his progeny! * * * the fairest and sweetest of all joys."

After his marriage Luther planted a garden, and writes, in December, 1525, to Link: "I thank you kindly for promising to send me seeds against next spring; pray send as many as you can. For while Satan with his members is raging, I will laugh him to scorn, beholding my gardens, *i. e.* the Creator's blessings, and enjoying their fruits to his praise." And the following summer he writes to Spalatin: "If you will come to me, you shall see some monuments of our old love and friendship. I have planted a garden, and constructed a fountain, both with great success. Come, and you shall be crowned with lilies and roses." Meurer tells us that, in the year 1541, when there was a very beautiful spring, and all around was bud and blossom, Luther said to Dr. Jonas, "If only sin and death were away, we could well content ourselves with such a paradise. But it will be far more beautiful when the old world is renewed, and an eternal spring shall begin, to endure for ever." And as one day his children were standing round the table, looking eagerly at the grapes and peaches on it, he said, "He who would know what it is to rejoice in hope, may see a perfect counterpart of it here. O that we could look forward to the last day with such a joyful hope!"

A similar scene is that represented by the engraving, including, as it does, the table-companions of Luther, to whom we owe the preservation of numberless discourses of his, and anecdotes of his household life.







XLII.

Luther's Winter Pleasures in the Midst of his Family.

The engraving shows us Luther enjoying with his family the festival of Christmas eve, so dear to all German households. In the figure of the eldest son, whom Melanchthon is teaching to aim with his new crossbow at the apple hanging in the tree, we detect an allusion to the well-known letter addressed to this child by Luther when at Coburg, assisting to deliberate on the Augsburg Confession:

"Mercy and peace in Christ, my dear little son. I am glad to hear that you learn your lessons well and pray diligently. Go on doing so, my child. When I come home I will bring you a pretty fairing. I know a very pretty, pleasant garden; and in it there are a great many children, all dressed in little golden coats, picking up nice apples, and pears, and cherries, and plums, under the trees. And they sing and jump about, and are very merry. And besides that, they have got beautiful little horses, with golden bridles and silver saddles. Then I asked the man to whom the garden belonged whose children they were; and he said, 'These are children who love to pray and learn their lessons, and do as they are bid.' Then I said, 'Dear sir, I have a little son called Johnny Luther; may he come into this garden too?' * * And the man said, 'If he loves to pray and learn his lessons, and is good, he may; and Philip and Jos too; and when they all come together, they shall have besides, little fifes and drums, and all sorts of musical instruments to play with, and they shall dance, and shoot with little bows and arrows.' And he showed me a smooth lawn in the garden, all made ready for dancing, and there were hanging up golden fifes and drums, and beautiful silver crossbows. But it was early in the morning, and the children had not had their breakfast yet, so I could not stay to see the dancing; but I said to the man, 'O sir, I will go home directly, and write all about it to my dear little son Johnny, and tell him * * * to be good, that he may come into this garden. But he has a cousin Lena, and he must bring her with him.' Then he said, 'Yes, he may; go away, and write him word so.' * * *







XLIII.

Luther beside the Coffin of his Daughter Magdalene.

Luther was called to learn a father's sorrows as well as joys. When his infant daughter was suddenly snatched away by death, in 1528, he thus writes to Hausmann: "I have lost my little daughter Elizabeth. I cannot but wonder what a sick, yea, almost womanish heart she has left me, so greatly do I grieve over her. I had never imagined beforehand how tender a father's heart grows towards his children." But a far heavier trial befell him in 1542, when his eldest and favourite daughter Magdalene died, at the age of fourteen; of whom he says, "I loved her indeed, and not even because she was my own flesh so much as because of her gentleness and docility and perfectly dutiful conduct. * * I have, indeed, loved her most ardently." When she was lying dangerously ill he said: "I love her very dearly; but, dear Lord, since it is thy will to take her from me, I shall gladly know her to be with Thee." And going up to his daughter's bedside, he said to her, "Magdalene, my child, you would gladly stay here with your father, would you not? and yet be willing to depart to your other Father?" She replied, "Yes, dearest father, as God will." "My darling child, the spirit is willing, but the flesh is weak;" then turning aside, he said, "I love her very, very dearly; if the flesh is so strong, how strong will the spirit be?"

As he saw her lying in her coffin, he exclaimed, "Thou darling Lena, how happy art thou now! thou wilt arise again, and shine as a star, yea, as the sun. * * * I am joyful in the spirit, yet after the flesh I am very sad; the flesh will have its way; parting is more painful than can be expressed. How strange it is to know so surely that she is at peace and happy and yet to be so sad." So, too, as some were expressing sorrow for his loss, he replied, "You ought to rejoice rather, for I have sent a saint to heaven, yea, a living saint. O that we all might have such a death! Such a death I could fain die this hour!"







XLIV.

Luther and Hans Kohlhasse.

In his notes to these plates Professor Gelzer says: "To illustrate at once Luther's moral courage and the power of his name, the artist has availed himself of the story of a secret interview held by the Reformer with the unhappy Hans Kohlhasse, who, once a man of respectable character and position, at last, from resentment and exasperation at injustice for which he was unable to obtain redress, became a robber and highwayman, and in 1540 ended his life upon the wheel.

"According to the account given in the Chronicle of Peter Haffitt, the misguided man was induced to repair to Luther in secret by a warning letter which he received from Luther, calling upon him with all earnestness to change his ways. Without giving his name he supplicated Luther to grant him an interview. Then it occurred to the Doctor that it might perhaps be Kohlhasse, so he went himself down to the gate and said to him: '*Numquid tu es Hans Kohlhasse?*' and Kohlhasse answered, '*Jam Domine Doctor.*' On this the Doctor let him in, conducted him privately into his own chamber, and sent for Melanchthon, Cruciger, and other theologians. After they had come, Kohlhasse related the whole affair to them, and they stayed listening till late in the night. Early in the morning Kohlhasse confessed to the Doctor and received the sacrament, and promised him to desist from his evil ways, and henceforth to do no more harm in the land of Saxony; which promise he also kept. After this he departed, unknown and unremarked, from the place; for they had consoled him by saying that they would use their endeavours to get him righted, so that his affairs might come to a good end.

"As their efforts, however, were not successful, Kohlhasse went back to club-law and violence.

"In the engraving Kohlhasse is represented as in a state of despair, throwing himself before Luther as the only one in whom he still believes, whom he still respects; Luther, on the other hand, receives him with a look of the deepest sadness and compassion, seeing in his benighted soul the traces of a great and holy energy, over whose decay and ruin he mourns."







XLV.

Luther ministering to the Sick and Dying in Time of Pestilence.

Three times during Luther's ministry did the plague break out at Wittenberg, in 1516, 1527, and 1537, and on each occasion he remained faithful at his post, in spite of the earnest entreaties of his friends to avoid the danger. We find from Luther's letters, that in 1539 he even took into his house the four orphan children of a friend, who with his wife had died of the plague. In November, 1527, Luther writes: "My house has begun to be a hospital. * * * * May the Lord Jesus stand by us in mercy. Thus without there are fightings and within there are fears, and truly vehement enough; Christ is visiting us. The only consolation with which we can repel the rage of Satan is, that we have God's Word to save souls, even if he devour the body. Therefore commend us to the prayers of the brethren, that we may steadfastly endure the Lord's hand upon us, and prevail against Satan's might and cunning, whether by life or death." At the close of this year he writes again: "I can say with the Apostle, *as dying and behold I live*. * * * God has had mercy on us in a wonderful manner."







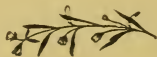
XLVI.

Luther Goes to Eisleben. His Danger by the Way. His Arrival.

Luther's last work on earth was that of a peacemaker. The Counts of Mansfeld, his native province, had long been at variance with each other. They at length declared themselves ready to abide by Luther's decision, and, therefore, notwithstanding great infirmity, he had twice, in October, and again in December, 1545, fruitlessly undertaken the long journey to Eisleben, to mediate between them. On the 23rd of January, 1546, having received a fresh invitation, he again set out in mid-winter on the same errand, accompanied by his three sons.

For some months previously his mind had been filled with thoughts of death, and a short time before he started on his journey he said: "When I come back from Eisleben I will lay me in my coffin; the world is weary of me, and I of the world; pray God that He will mercifully grant me a peaceful death." At Halle Luther was detained some days by storms and floods, and when at last he, with his sons and Dr. Jonas, ventured to cross the swollen river in a boat, the passage was not accomplished without considerable danger from the currents and floating blocks of ice; so that he said to his friend Dr. Jonas, "What a triumph it would be for the devil if I, with my three sons and you, should be drowned in this flood!"

At the borders of the province he was met by the Counts with a large retinue, and conducted into his native city with all honours; but so exhausted by the journey, that his attendants were in fear for his life as he entered Eisleben. Through care, however, he recovered sufficiently to transact the business on which he had come, and even preached four times within a fortnight, his last sermon being on the 14th of February, from Matt. xi. 25. 30., on which day he also received the communion and held an ordination. On this day he writes to his wife for the last time: "Dear Ketha, we hope to come home this week, if God will. God has shown us great mercy here; for the Counts have adjusted all their differences.







XLVII.

Luther's Death.

Luther's work was ended, and he was called to his reward. On Tuesday, the 16th of February, his friends overheard him praying thus, while standing, as he was wont to do, in the window: "O God, heavenly Father, I beseech Thee in the name of thy dear Son, our Lord Jesus Christ, whom I through thy grace have confessed and preached, that Thou wilt, according to thy promise, for the glory of thy name, mercifully hear me in this also, * * * and graciously preserve the Church of my beloved country unto the end; that it fall not away, but remain in the pure truth, constant in the confession of thy Word, so that the whole world may be convinced that Thou hast sent me. So be it, blessed Lord. Amen! Amen!"

The next morning, feeling unwell, he remarked to Jonas: "I was born and baptized here in Eisleben, what if I am likewise to die here?"

A few hours later he had entered into rest. After supper he complained of an oppression on his chest, which gradually increased, in spite of the remedies employed, till at three o'clock, on the morning of the 18th, he fell asleep without struggle or pain, surrounded by his sons and friends, and the Counts his hosts, with their families.

About an hour before his death he prayed, saying: "O my heavenly Father, he God and Father of our Lord Jesus Christ, Thou God of all consolation, I thank Thee that Thou hast revealed in me thy dear Son Jesus Christ, on whom I believe, whom I have preached and confessed, whom I have loved and praised, whom the Pope and all the ungodly dishonour, persecute, and blaspheme; I beseech Thee by our Lord Jesus Christ, suffer me to commend my soul to Thee. O heavenly Father, though I must put off this body, and be snatched away from this life, yet I know and am sure that I shall abide for ever with Thee, and that none can take me out of thy hands."

After a pause he repeated the text, "God so loved the world," &c (John iii. 16). And again, "He that is our God is the God of salvation; and unto God the Lord belong the issues from death" (Ps. lxxviii. 20). Some time after he repeated quickly three times over the words, "*Pater, in manus tuas commendo spiritum meum, redemisti me, Deus veritatis.*"

As consciousness seemed to be departing, Dr. Jonas called to him with a loud voice, "Reverend Father, do you die in the faith of Christ and the doctrine that you have preached?" when he answered distinctly, "Yes." Upon this he closed his eyes, and fell into a natural sleep, which soon changed to the sleep of death.







XLVIII.

Luther's Burial.

Once more we stand before Luther in Wittenberg; but those eloquent lips are silent, and the eye is closed at last that had never quailed in life before Emperor and Estates, before Pope or Cardinal.

By command of the Elector his body had been brought in solemn procession from Eisleben, to be interred in the church on whose gates he had, thirty years before, set the handwriting of doom against the mighty spiritual empire, which had been "weighed in the balance and found wanting." Behind the bier stands his old friend, Melanchthon, who, during a long life, had unfalteringly laboured and fought by his side, endeavouring, to express the true significance of Luther's work, and the worth of his character.

When the oration was ended, the corpse was lowered into the vault prepared for it beside the pulpit whence the great Reformer had for four-and-thirty years proclaimed the Gospel; and thus was this precious instrument of the Holy Spirit laid in the earth and sown in weakness, to be raised in the last day incorruptible and full of glory.

Well might the Church say with Melanchthon (on hearing of his death), "Not through human sagacity hath the doctrine of the forgiveness of sins and faith in the Son of God been discovered, but it hath been revealed to us by God through this man whom He hath raised up!"





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